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done—the interpretation of the Freudian attitude, especially that of Freud himself, seems to be just and unbiased. With all that the author has previously said in the book about religion, he leaves the doctrines of Freud singularly free from religious or philosophical conceptions. In the chapter on the "educational bearings of psycho-analysis," the author emphasizes the fact that teachers and parents ordinarily cannot hope to become psychoanalysts, but they may study ways in which the main propositions of the method "can be applied to children at large, in the schoolroom and at home." He stands in agreement with Münsterberg when he indicates the harm which too much intimate conversation with children can do¹; he suggests, however, that earnest inquirers should not be scornfully rebuked. Abnormalities are but prolonged or exaggerated forms of disturbance which occur in the normal mind in lesser degree, and are often caused by inhibitions of a social nature with no proper outlet for dissipation. In essentials the author's ideas are suggestive of those of Holt in a recently published volume on the same subject: psychoanalytical treatment is not so much a cure as a reeducation.²

The last two chapters are concerned with the problem of the readjustment of the inner life of the individual to his social and spiritual environment. The possibilities of individual achievement are surprisingly great; but are much curtailed if not rightly directed toward a larger and ever deepening influence on humanity.

CHRISTIAN A. RUCKMICH.

Sleep and Sleeplessness. By H. ADDINGTON BRUCE. Boston, Little, Brown & Co., 1915. pp. ix+219.

In the opening chapter, the causes of sleep are discussed. The author lays much stress on the experimental reports of Sidis, Verworn, and Huebel to the effect that sleep does not so much depend on physiological conditions as on a hypnoidal state of mind. Expressed in other words, "when we sleep, we do so because our consciousness is no longer stimulated by a sufficient variety of sensations to keep us in a waking state," or "variety itself has temporarily become monotonous, and we fall asleep." Coriat's criticism that the "diminution of peripheral stimuli from the muscles to the brain, produced by the act of muscular relaxation," is responsible for the initiation of sleep, is accepted because Coriat admits "that the muscular relaxation itself may result from a relaxation of attention." The author gives numerous and apt illustrations in support of his "monotony theory." His statements flatter psychology, but do they state the whole truth? Any simplification of scientific problems for the purpose of popular exposition must naturally make light of the difficulties involved. Sleep is more likely a psychophysical phenomenon; it may be considered from the side of mind, or of body. To say that mental conditions cause bodily conditions even indirectly, or *vice versa*, or to speak of causal conditions and of accompanying conditions, begs the whole question of interactionism.

Under the caption of *The Mind in Sleep*, with a wealth of appropriate, sometimes personal, examples, the theory that dreams may be caused by past experiences or by present stimuli, is outlined. The Freudian hypothesis of the 'wish complex' is indorsed with reservations.

¹ Münsterberg, H. *Psychology and Social Sanity*, 1914. pp. 3ff.

² Holt, E. B. *The Freudian Wish*, 1915. pp. 100ff.

Dreams which have been interpreted in terms of supernatural influences are classified into four groups: (1) the inspirational dream, giving rise to unusual achievement; (2) the somnambulistic dream, in which difficult problems are solved; (3) the revelational dream, in which hidden objects are brought to light; and (4) the telepathic dream that conveys messages from a distance. These are all explained in terms of 'subconscious mentation' and 'subconscious perceptions.'

The last three chapters consider the disorders of sleep and the causes and treatment of sleeplessness. A note of warning is sounded with respect to the arousal of childish fears and the consequent danger of inciting nightmares and somnambulistic disturbances. Insomnia as a rule is nothing more than "a bad habit of mind" and is induced by emotional disturbances which can be avoided. The physical factors are again secondary to the psychical, and suggestion, in its various forms, is the best palliative medium.

The book abounds in that form of illustrative material which will appeal to the average person who reads the work for the sake of personal benefit to be derived. Also the general reader will learn much from its pages. In this way it will carry out its stated mission "to extend knowledge of the important discoveries affecting individual and social welfare." The only negative criticism which occurs to the reviewer is the natural one: that in the endeavor to give weight to the helpful suggestions the authority of psychology has been slightly overemphasized.

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